



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (let reverentially guard you^z not to displease) yourⁿ Lord; verily The Hour's^w quake^w (is) a thing great.

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

2. Day you^z see it^w distracts^w [*it^w*] every suckler-she^y *amma* (regarding) what suckled-she;^y and *tadha'o* (she^y births/ delivers^y) every *tha'te*¹ (possessor of) *hamlen* (internal-burden, i.e. pregnancy) her *hamla* (*hamlen*) and [you^s] see the mankind drunks while not they (are) drunks; [and,] but Allah's torment (is) severe.

يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

3. And of the mankind who^p [*he*] disputes in Allah by other than knowledge and *yattabe'ao* ([*he*] closely-follows) every Satan, *mareeden* (obdurate/ rebellious).

وَمِنَ النَّاسِ مَنْ يَجْهَلُ فِي اللَّهِ بَغْيًا عِلْمًا وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

4. (Had been) written on him that it^x whoever [*he*] allied him² then verily he misleads him and *yahdey* (divinely-guides) him to torment (of) the *Sa'eere*^w (intensely kindling Fire).^w

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

5. O, you the mankind: *en* (if) you^c were in suspicion of the resurrection, then verily We created you^b of a *tora'ben* (crushed sand); afterward of *nuttfa'ten*³ (sperm-drop);^w afterwards of *alaqa'ten*⁴ (adherent-suspender/ blood-clot);^w afterwards of *mudh'ghaten* (flesh-morse)^w fashioned-she^y and other than fashioned-she;^{y5} to [We] manifest for you^b and [We] settle in the wombs what [We] will, to an *aja'len*⁶ (term-limit) *musamma*⁷ (that which is designated and/or named); afterwards *nokbrejo* ([We] produce/ emerge) you^b a baby; afterwards, to reach you^z yourⁿ *ashuda*⁸ (prime-/full strength); and of you^b who^p *youtawaffa*⁹ [*he*] is

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن طُرَابٍ ثُمَّ مِّن نَّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يَمُوتُ

¹ It must be noted here that there is “حَمْلٌ، بفتح الحاء” and “حَمْلٌ، بكسر الحاء.” The “حَمْلٌ، بفتح” is that which is carried internally, such as an infant inside the womb. And “حَمْلٌ، بكسر الحاء” any burden carried on the head, shoulder, back or by the hands. So “ذات حَمْلٍ” = a she-internal-burden-possessor, i.e. no exact English equivalent.

² That the Satan

³ The word “نطفة” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

⁴ The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

⁵ That is partly it is fashioned and partly it is not fashioned.

⁶ The word “الأجل” means term-limit, see اللسان.

⁷ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁸ The Arabic word “ashuda” = “أشده” translated as [his “prime, full strength” meaning reached the ideal age of physical and mental strengths.

⁹ The word “youtawaffa” = “يُتَوَفَّى” is a transitive, present tense, always passively constructed. Thus, it is different than “يموت” a transitive verb meaning to die. But in the case of “youtawaffa” = “يُتَوَفَّى” which must always be passively constructed, because when death occurs to some one, that one gets to be deprived of life by Allah or His

received while dying) and of you^b who^p youraddo ([be] is to be reverted) to *ardha'le* (meanest of the age), so as not knows [be] from after a knowledge a thing; and [you^s] see the land^w still/barren; ^{w10} so *edha* (when/if) We descended on it^w the water it^w thrills-she^y and swells-she^y and it^w sprouts-she^y of every delightful category/hue.¹¹

وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ
لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
وَأُنْبِتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿١٠﴾

6. *Tha'leka* (afar-that-it/that)^x (is) because surely Allah, He (is) The Right; and verily He quickens the deceased; and verily He over every-thing (is) Omnipotent.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ
الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾

7. And verily The Hour^w (is) *aa'teyaton*^{w12} (approaching/ comer)^w no suspicion in it^w and that Allah resurrects¹³ whom^p (are) in the tombs.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿١٢﴾

8. And of the mankind who^p [be] disputes in Allah by other than a knowledge and nor a *buda* (divine-guidance) and nor a book illuminator.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿١٣﴾

9. *Thani'ettfehe*¹⁴ (bending-his-side) to mislead a'n (off) Allah's path; for him in the world^w (is) an ignominy and [We] (cause) him taste, The *Qeyamatey's*^w (Judgment's) Day^x the burning torment.

ثَانِيًا عِطْفِيهِ لِيُضِلَّ عَنْ سَبِيلِ
اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ
يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿١٤﴾

10. *Tha'leka* (afar-that-it/that)^x (is) by what advanced-she^y your^t both hands; ^w and verily Allah (is) surely not a *dhallamen*¹⁵ (multitudinal injustice-doer) for the *abee'de* (worshippers/ submitters/ slaves).¹⁶

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٥﴾

11. And of the mankind who^p [be] worships Allah on a *harfen*¹⁷ (edge/ conditional-way); so *en* (if) betided him a *khayron*¹⁸ (desirable/ worthiness/ goodness)^x [be] tranquilized by

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ
حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ

agents (the angels) on His command. Thus, his soul is received by Allah or His agent. That is why the person is deprived of life. After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

¹⁰ The word “هَامِدَةً,” like “هَمَدَتِ النَّارَ,” i.e. “خمدت ثم طفت” = “extinguished.” However, “هَمَدَتِ الْأَرْضَ” = the land lacked vegetation, did not have beneficial produce, or it is “barren.” See الرَّاغِب. And compare this with “الْأَرْضُ خَاشِعَةٌ.” (S41:39). See البصائر.

¹¹ The word “زَوْجٍ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْجٍ” is its plural: (1) “أَزْوَاجٌ,” which could also mean: (2) similars, i.e. the look-likes.), and in this particular *Ayah*, (3) category/ hues, according to *Qur'an commentators* and some linguists. See القرطبي، الألوسي، اللسان.

¹² The reference “arriver,” ^w is clearly to the Hour^w, as the Hour^w is a feminine, thus “arriver^w.”

¹³ The word “بَعَثَ” carries several meanings, among them: sent, arouse, resurrected, awaken, missioned, and prompted.

¹⁴ The expression “bending his side” means turning one's side and withdrawing in arrogance.

¹⁵ The word “ظَلَامٌ” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong.

¹⁶ The word “عَبِيدٌ” = “slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn. So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage.

¹⁷ The word “حَرْفٍ” = “harfen” has many meanings, among them: (1) edge, (2) a conditional way of having the desirable, as in this *Ayah*. Thus, once any undesirable thing happens to that person than the person reverts.

¹⁸ The word “خَيْرٌ” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

it; ^x and <i>en</i> betided ^w him an essay ^w [<i>he</i>] transposed on his face; ¹⁹ lost [<i>he</i>] the world ^w and the Hereafter. ^w <i>Tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) the <i>kbusra'ne</i> ²⁰ (<i>perdition/-waste/misguidance</i>) the manifester.	بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ أَنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٩﴾
12. Invokes [<i>he</i>] of lesser than/without Allah what not harms him and what not benefits him; <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) the misguidance the afar.	يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿٢٠﴾
13. Invokes [<i>he</i>] surely of his harm nearer/closer than his benefit; surely wretched (<i>is</i>) the guardian ²¹ and surely wretched (<i>is</i>) the associate.	يَدْعُوا مَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ ﴿٢١﴾
14. Verily Allah admits whom ^p believed they ^z and worked they ^z the righteous-works ^w paradises ^w /gardens ^w run ^w from under it ^w the rivers; verily Allah does what [<i>He</i>] wants.	إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٢﴾
15. Whoever [<i>he</i>] [<i>was</i>] presuming that never succors ²² him Allah in the world ^w and the Hereafter ^w then let extends [<i>he</i>] by a cause ²³ (<i>means/medium</i>) to the sky; ^{w24} afterwards let cuts [<i>he</i>] then let look [<i>he</i>]: did assuredly undo his scheme/ill-artifice, what exasperates [<i>him</i>]. ²⁵	مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدَهُ مَا يَغِيطُ ﴿٢٣﴾
16. And like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x We descended it ^x <i>Aya'ten</i> ^w (<i>Qur'anic statements</i>) evident-she; ^{y m} and verily Allah <i>yahdey</i> (<i>divinely-guides</i>) whom ^p [<i>He/he</i>] wants.	وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتَّبِعُونَ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿٢٤﴾
17. Verily who ^r believed they ^z and who ^r <i>hado</i> ²⁶ (<i>who adopted the Jewish "lan"/customs/repented</i>) and the <i>ssa'bena</i> ²⁷ (<i>followers of Noah/leavers of their people's religion</i>) and the <i>Nassara</i> * (<i>presumptively Christians</i>) and the Magi ²⁸ and who ^r partnered (<i>deities with Allah</i>) they ^z verily Allah sunders among them The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day; ^x verily Allah over every-thing (<i>is</i>) <i>Sha'heed</i> (<i>Witnesser/Testifier</i>).	إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٢٥﴾
18. Have not [<i>yous</i>] seen that Allah kowtows for Him who ^p	أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ

¹⁹ The locution: “*انقلب على وجهه*” = “*he transposed on his face*,” i.e. he renounced and reverted back to his old ways.

²⁰ The word “*الخسران*,” linguistically in The Qur'an has various senses, such as “*waste*” or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this Translation for details. Also see البصائر.

²¹ The word “*مولى*” could also mean: friend, ally, protector.

²² That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as “*نصر*,” according to Qur'an commentators, could mean provision or rain in Arabic.

²³ The word “*سبب*” means a “*mean*,” which is in this case a rope of some sort.

²⁴ The “*sky*” here means the *roof*, as the Arabic idiomatic expression says: *whatever roofs you is sky*.

²⁵ That is those who harbor *ill feelings* (ill-artifices) towards Mohammad (SAWS), let them hung themselves by means of a rope to their ceilings and then cut off the rope after they suffocate and find out if such an action would relieve them of what exasperates them?

²⁶ The word “*hado*” for the singular and “*bado*” for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “*lan*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “*religion*” *per se*, that is why they say: “*lan*,” that is they say the *Mosaic Lan*, instead of *Mosaic religion*.

²⁷ This word “*sabeyeen*” refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See الراغب

*The Nassara are, *predate* the establishment of “*Christianity*.” Nassara are the follower of Jesus. See (S2:62) footnotes.

²⁸ The “*Magi*” = “*المجوس*,” is the plural of the Magus. The Magi are *people who worshipped Fire*. They were in present day Persia and Media (southwest of Iran).

(are) in the Heavens^w and [in]the Earth^w and the sun^w and the moon^x and the stars^w and the mountains^x and the trees^w and the *dawabbo*^w (*she-moving-creatures*)^w and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*²⁹ (*hospitality giver and ennobler*); verily Allah does whatever³⁰ [He] wants.

فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ
مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَنْ يِّنَ اللَّهِ فَمَا لَهُ مِن مَّكْرٍ
إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

19. This [both], twain disputants/antagonists, disputed they^z in their Lord; so who^r unbelieved they^z (*had been*) cut^w for them garments of a fire^w *yousabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*³¹ (*maximally heated/cooled water*).

هَٰذَا خِصْمَانِ اخْتَصِمُوا فِي
رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ
لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

20. (*To be*) melted by it^x what(are) in their bellies and the skins.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

21. And for them (are) maces of iron.

وَلَهُمْ مَّقْصَصٌ مِّن حديد ﴿٢١﴾

22. Everywhen wanted they^z to exit from it^w from an affliction, they^z (*had been*) returned in it;^w and (*were told*): let-taste you^z the burning torment.

كُلَّمَا أَرَادُوا أَن تَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

23. Verily Allah admits whom^r believed they^z and they^z worked the righteous-works^w paradises^{w/-} gardens^w run^w from under it^w the rivers; (*to be*) adorned they^z in it^w of gold bracelets and pearls and their *lebaso*³² (*wear/garments/inner clothing*) in it^w (*is*) silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ تَجَلَوْنَ فِيهَا مِنْ
أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٢٣﴾

24. And *hodo* (*had been divinely-guided they^z*) to the good of the say and *hodo* to 'The Hameed'³³ (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/way*).

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

25. Verily who^r unbelieved they^z and they^z repel a'n (*off*) Allah's path and The Mosque The Sacred, which^x We made it^x for the mankind *sawa* (*common equality*), the anchorite in it^x and the *ba'de* (*bedouin/alien*); and whomever wants in it^x by³⁴ an *elbad* (*a profanity/ deviation of proper religiosity*) by an injustice [We] (*cause*) him (*to*) taste of a painful torment.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي
جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِكِفُ فِيهِ
وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحَادِ
بِظُلْمٍ نُّذِقْهُ مِن عَذَابِ أَلِيمٍ ﴿٢٥﴾

²⁹ The word "*mukrim*" = "*مكرم*" i.e. *bestower of generosity and ennobler*, has no English equivalent, see footnote #12.

³⁰ The particle "*ما*" is "*إسم أو أداة شرط*" = *conditional noun/particle*; or "*إسم موصول*" = "*ما*" = *connective noun* meaning *that which*. See *أحمد المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي*.

³¹ The word "*hameemo*" = "*حميم*," has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "*hameemo*" = "*حميم*," has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *النسان*.

³² See the *Lexicon* attached to this *Translation* for the various meanings of this very important word, which literally means "*inner clothing*" but figuratively much more, including the "*garments*".

³³ The word "*Hameed*" = "*حميد*" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

³⁴ The "*ب*" prefixing the word "*الحاد*," is, and Allah knows best, the "*ب التبعية*," indicating any part or degree of "*elbad*."

26. And *edh* (when/since) *ba'nwana* (We deservedly ensconced) for *Ebrabeema* (Abraham) The House's place; that let-not [you^s] partner (other deities) by Me a thing; and let-purge [you^s] My House for the circumambulators, and the standers,³⁵ and the *rukka'ae* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer) as *sojoo'de* (they who *komtow* in the Prayer).

وَاذْبُوْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ
أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَّرَ
بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

27. And let-call/proclaim [you^s] in the mankind by the *Hajje* (pilgrimage), *ya'atoka*^x (they^z willingly come to you^g)^x *rejalan* (ambulatorily) and over every *dha'meren*³⁶ (lean/-trim) *ya'ateena*^{w37} (she-they come) from every deep ravine.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ
رِجَالًا وَعَلَى كُلِّ ضَامِرٍ
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

28. To witness they^z benefits for them and mention they^z Allah's name in days^x *ma'aloma'ten* (countables/ numerically known) over what *razaqa* ([He] gave victuals for sustenance to) them of brute^w the *an'aa'me*^{w38} (cattle/sheep/goats/camels);^w so let-eat you^z from it^w and *att'emo* (let-give to: ingest/feed you^z) the miserable the poor.³⁹

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اَسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَى
مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ
الْفَقِيرَ ﴿٢٨﴾

³⁵ The "standers," i.e. those standing for the Prayer. It could stand for "maintainers" or "sustainers."

³⁶ The word "lean/trim" used as the closest for the word "ضامر" as linguistically "ضامر" means: "lean, emaciated, skinny" which applies to anything that appears as the word describes, but especially animals and the humans. In the context of this *Ayah*: "over every *dha'mer* (lean/trim)," means riding over lean/trim, mostly camels, as the camel is the most common means of transportation among the Arabian peninsula people at the time of *Ebrabeem* (Abraham) and for a very long time thereafter. See *الراغب*, for *ضامر*.

³⁷ Some Qur'an commentators say that the word "يأتين" refers to "ضامر" feminized verb as "come, w" as Allah wants to laud and honor the camels like He so did with the horses in (S100:1), see *القرطبي*. Clearly the word "يأتين" implies and the reader must infer the intent to be the camels. However, what I believe, and Allah knows best, is that the plural for "جمال" is "جمال" and when there are many "جمال" then they are all called "جمالة" = plural of the plural (جمع الجمع), not unusual phenomena in Arabic. And the "جمالة" are normally what come to the Hajj, so the verb for the "جمالة" which is obviously feminine, is "يأتين" = "come-they, w" as so stated in this *Ayah*^w. Another explanation could be the fact that "ضامر" is plural in the form of the singular, again not unusual phenomena in Arabic. But this is a "broken" plural = "جمع تكسير" for which feminine verb applies.

³⁸ The coined word "brute-animal" is for the word "بهيمة" as there is no English word for "بهيمة."

³⁹ The word "فقير" versus the "مسكين" see the *Lexicon* attached to this Translation for the distinction.

29. Afterwards let finish they^z their unkemptness and let⁴⁰ fulfill⁴¹ they^z their vows and *yatta'nwafoa* (let-repetitively circumambulate they^z) by The House The Ancient. ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾
30. *Tha'leka* (afar-that-it/that)^x (is) and whoever [he] glorifies Allah's *huroma'te* (sacred rites/rituals by Sharey'ah's rules), then it^{x42} (is) *kbayron* (choicer/superior/worthier) for him *enda* (by munificence of/by Rule of) his Lord; and *uhellat* (had been legitimized/sanctioned) for you^b the *an'aa'me*^w (cattle/sheep/goats/and camels)^w except what (is to be) recited on you;^b so let-avoid you^z the *rejsa*^x (filth/anathema)^x of the idols and let-avoid you^z say (of) the mendacity. ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾
31. *Hunafa* (rightly-incliners)⁴³ for Allah, other than *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) by Him; and whoever [he] partners by Allah, then as that only [he] tumbled from the sky^w then snatch him the birds or nose-dives [by] him the wind^w in an abyss place. حُنَفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾
32. *Tha'leka* (afar-that-it/that)^x (is) and whoever [he] glorifies Allah's rites^w then verily it^w (is) of the hearts' *taqwa* (reverential guarding against Allah's displeasure). ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَىٰ الْقُلُوبِ ﴿٣٢﴾
33. For you^b in it^w benefits to *ajalen*⁴⁴ (term-limit) *musamma*⁴⁵ (that which is designated and/or named); after-wards its^w place (is) to The House The Ancient. لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ ثُمَّ مَحْلَاهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾
34. And for every an *Ummaten*^w (people/community)^w We made a rite/rite-place⁴⁶ to remember they^z Allah's name, on what [He] provided them of brute^w the *an'aa'me*^{w47} (cattle/sheep/goats/and camels);^w so yourⁿ *elaho* (deity) (is) *elabon* (deity) One; so for Him *aslemo*⁴⁸ (let-be Muslims you^z) and *bashsher*⁴⁹ (let-tell pleasant tidings [you^s]) the *mukh-beteena*⁵⁰ (quietly-submitters for their Lord). وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَإِلَهُكُمُ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾
35. Who^r if (had been) mentioned Allah's name *wa'jela*⁵¹ (shuddered and awed) their hearts; and the *ssa'bereena* (people of patience), over what betided them, and the Prayer^w maintainers and of what *razuqna* (We provided) الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ

⁴⁰ The "ل" in "لِيَقْضُوا وَلْيُوفُوا وَلْيَطَّوَّفُوا" is "لِأَمْرٍ" hence translated as "let." See إعراب القرآن لـ محمود صافي.

⁴¹ The word "يُوفُوا" in "لِيَقْضُوا وَلْيُوفُوا" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "يُوفُوا" means they endeavor and gather the last part of an obligation and fulfill it.

⁴² The locution "it" here stands for "هو" as "the matter" = (الشان) or "the glorification" = (التعظيم) all are inanimate masculine objects in Arabic. So the reference to either is a "it".

⁴³ The word "حُنَفَاءَ" in this *Ayah* is an adverbial construct. See إعراب القرآن، لمحمود صافي and الدر المصون لـ احمد. The "rightly-inclined" they to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships.

⁴⁴ The word "الاجل" means term-limit, see اللسان.

⁴⁵ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁴⁶ The word "منسكا" means (1) the rite-place and (2) the rite itself.

⁴⁷ Ibid, for the word "بهيمه".

⁴⁸ The word "aslemo" = "be Muslims" means totally and humbly submit your entire entity and its fate to Allah.

⁴⁹ See the Lexicon attached to this Translation for bashashara/youbashsharo/ mubashsheron = يبشرا يبشرا مبشرا.

⁵⁰ The word "المخبتين" = "mukhbeteen," is a plural, masculine, subjective noun. The "الذين سكنوا و تواضعوا" = "المخبتين" see البصائر. Hence, they who quieted submissively, or "quieted submitters," i.e. for their Lord.

⁵¹ The word "وجلّت" means "shuddered and awed" their hearts, see البصائر.

them they^z expend.

يُفْقُونَ ﴿٢٥﴾

36. And the *budna*⁵² (fleshy-she-camels) We made it^w for you^b of Allah's rites, for you^b in it^w *kbayron* (desirables/ worthiness-/ goodness); so let-mention you^z Allah's name over it^w *sawaffa* (standing on three/as one of the forelegs is tied); then *edha* (when/whereas) *wajabat* (fell-dead) (on) its^w sides⁵³ then let-eat you^z from it^w and *att'emo* (let-give to: ingest/feed you^z) the *qa'ne'a*⁵⁴ (he who asks favor and is satisfied with whatever is given) and the *mu'atarra* (he who comes your way seeking favor but without asking for it); like *tha'leka* (afar-that-it/ that)^x We subjugated it^w for you; ^b *la'alla* (craving currently unavailable deed that, perhaps) you^b thank you.^z

وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمَعْتَرِ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

37. Never reaches Allah its^w flesh and nor its^w blood; [and,] but reaches Him the *taqwa* (reverential guarding against Allah's displeasure) from you; ^b like *tha'leka* (afar-that-it/ that)^x [He] subjugated it^w for you^b to *tokabbero*⁵⁵ (to you^z say: "Allaho akbar") Allah on what *bada* ([He] divinely-guided) you; ^b and *bashsher*⁵⁶ (let-tell [you^s] pleasant tidings) the benefactors.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَكْبِرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ وَيَشْرِىَ الْمُحْسِنِينَ ﴿٢٧﴾

38. Verily Allah defends a'n⁵⁷ (on-behalf-of/ regarding) whom^p believed they;^z verily Allah loves not every *khanwa'nen* (recurrent betrayer), *kafooren*⁵⁸ (iterative unbeliever/ ingrate).

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٢٨﴾

39. (Had been) permitted for whom^r (are being) mutually fought they^z because⁵⁹ that they^z (had been) wronged; and that Allah over their succor (is) surely Omnipotent.

أُذِنَ لِلَّذِينَ يُقَتِّلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٢٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا

40. Who^r (had been) exited they^z from their homes^{w60} by other than a right, except that they^z say our Lord (is) Allah; and *lawla* (had it not been for) Allah's thrust (of) the mankind some (of) them by some, surely (would have been) demolished^w hermitages^w/monasteries,^w churches,^w

⁵² The word "البدن" means "flesh she-camel." However, there are others who also include in the "البدن" the fleshy male camel and the fleshy cows. But the Prophet (SAWS) said that whoever went for Friday Prayer in the first hour as if he had given a "بدنة" and in the second hour as if he had given a "بقرة". So he distinguished between the two.

⁵³ The word "واجب" means "died and fell." See اللسان.

⁵⁴ For the name "the qane'a" = "القانع" and the name "the mua'ttarr" = "المعتز" there are so many contradictory commentaries as to their exact meanings. However, the sum an essence of it all, in term of what is most commonly accepted meanings are what is stated parenthetically above.

⁵⁵ The word "tokabbero" = "تكبروا" means to say: "الله أكبر," meaning: Allah is bigger and more encompassing than anything else. That is why the call for the Prayer starts with: "الله أكبر," as there is no thing bigger than to immediately attend to the call and forthwith go to meet and worship Allah. And that means leave aside whatever is occupying you, unless it is a matter of life and death or of immense loss of some thing beyond reason if left unattended. الله أكبر = Allah antedates/precedes all/everything, is not same as Allah is great or more enormous.

⁵⁶ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubashsheron = يبشرون = يبشرون.

⁵⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

⁵⁸ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

⁵⁹ The "ب" in "بأنهم" is "بالسببية," hence translated as "because." See إعراب القرآن لـ محمود صافي.

⁶⁰ The word "deyar" = "ديار" is plural of "دار" which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world versus The Hereafter, (6) The Hereafter, (7) abode.

synagogues,^w and mosques^x being mentioned in it^w Allah's name multitudinously; and truly assuredly⁶¹ Allah succors whomever[he] succors Him; verily Allah (is) surely Omnipotent Mighty.

أَسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾

41. Whom^{r en (if)} We established/empowered⁶² them in the Earth^{w aqamo}⁶³ (they^{z upped-to-fulfill the prescribed obligations of} the Prayer^w and aa'taw (they^{z accorded and fulfilled the obligations of} the Zakata^{w64} (prescribed percentage of personal possessions)^w and (would have) commanded they^z by the ma'aroofo (popularly acceptable and not Sha-rey'ab disapproved maxim) and restrained they^{z a'n}(off)the munka're (rationally/Sharey'ab unacceptable deed/say);and for Allah(is)the matters' consequence.^w

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ وَاللَّهُ عَنِقَبَةُ الْأُمُورِ ﴿٤٢﴾

42. And en(if) they^z deny you^s so qad(already and affirmatively) denied^{w65} before them Nooh's (Noah's)⁶⁶ people and Aad's⁶⁷ and Thamood's.⁶⁸

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٣﴾

43. And Ebraheema's (Abraham's)⁶⁹ people and Looten's (Lot's)⁷⁰ people.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٤﴾

44. And Madyan's companions and (had been) denied Mosa (Moses); so I protracted for the unbelievers; afterwards I took them; thus, how (strong) [was] [My] demur/reproof/spurning.⁷¹

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ
مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ
أَخَذْتَهُمْ بِكَيْفٍ كَانَ نَكِيرٌ ﴿٤٥﴾

45. So how many of a village^w We perished it^w while it^w (is being) dha'lematon^{w72} (injustice-doer-she^y) so it^w (is) kha-weyaton^{w73} (ruinously-empty and its walls had fallen)^w over its^{w aoroshe} (trellises/roofs); and a well^w idled^w and a castle masheed⁷⁴ (well built and notably high in construct castle targeted, i.e. plastered, for adornment).

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ﴿٤٦﴾

⁶¹ The "ل" in "الينصرون" is a juratory "القسم" "ل" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁶² The word "مَكَّنَ" in "مَكَّنَا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" per se.

⁶³ The word "أَقَامُوا" from قام = "stood/upheld/sustained/maintained." But linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقَامُوا" means they: (1) upped/sustained, in the sense of continuedness and keep up of all the prescribed obligations, as in this Ayah (S2: 3). Also "أَقَامَ" has another "sharey'ab" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: "And when you^s were in them, then you^s upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁶⁴ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁶⁵ The word "كَذَّبَتْ" = denied^w is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference most often feminized, as indicated by the "ت" in "كَذَّبَتْ"

⁶⁶ People of Noah are mentioned in (S7:64).

⁶⁷ People of Aad are mentioned in (S7:66).

⁶⁸ People of Thamood are mentioned in (S 7:76).

⁶⁹ People of Abraham are mentioned in (S21:55).

⁷⁰ People of Lot are mentioned in (S 7:82).

⁷¹ The speaker's pronoun "ي" in "نَكِيرٌ" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁷² The word "ظَالِمٌ" = "ظالم" = "the injustice-doer," as "الظالم" = "injustice."

⁷³ The word "خَاوِيَةٌ" by definition means empty and in ruin. See الهادي واللسان.

⁷⁴ The word "mashed" = "مَشِيدٌ" means (1) well built and notably high in construct castle or (2) a castle targeted (plastered) for adornment. See اللسان.

46. Have then not treaded they^z in the land,^w then (to) be for them hearts cerebrate they^z by it;^w or ears they^z listen by it,^w so verily it^w (is) not *ta'ama* (*be-blind*)⁷⁵ the *abssa'ro* (*insights/ discernments*) [and] but *ta'ama* the hearts that (*are*) in the chests.⁷⁶

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَلَيْتَ لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

47. And *yasta'ajelo* (*they^z affirmably hasten*) you^g by the torment, and never unfulfills Allah His promise, and verily a day *enda* (*by Rule of*) your^t Lord (*is*) like a thousand [year] of what you^z count.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ تُخْلَفَ اللَّهُ وَعْدُهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾

48. And how many of a village^w I protracted for it^w while it^w (*is*) *dha'lematon^w* (*injustice-doer-she^y*); afterwards I took it;^w and to Me (*is*) the destiny.

وَكَايْنٍ مِنْ قَرْيَةٍ أُمَلِّتُهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾

49. Let-say [*you^s*]: O, you the mankind, verily only I am for you^b *natheeron* (*recurrent warner*) manifest.

قُلْ يَتْلِيهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾

50. So who^r believed they^z and worked they^z the righteous-works^w for them (*are*): a forgiveness^w and a *rez'qon^x* (*provision/ victuals for sustenance*)^x *kareemon⁷⁷* (*bounteous, ennobling and of multiple uses/ effects*).

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51. And who^r endeavored⁷⁸ they^z in Our *Aya'te^w* (*Qur'anic statements*) (*as*) mutual bafflers; those (*are*) the *Jaheeme's⁷⁹* (*intensely-blazing Fire^w*) companions.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

52. And not sent We of before you^g of a messenger and nor a prophet, except if [*he*] longed threw/cast the Satan in his longing;^w then abrogates Allah what throws the Satan; afterwards Allah *youb'kemo* (*sanctions and not subsequently abrogates*) His *Aya'te^w* (*Qur'anic statements*); and Allah (*is*) Omniscient *Hakeemon⁸⁰* (*infinite bekma⁸¹ Possessor*).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

⁷⁵ The word “تعمى” is an *intransitive* verb and the English word “blind” is *transitive*. So the word *be* is place preceding “blind” to render the desired effect, because the *concept* of “blind” is *what is used in the text*.

⁷⁶ So the real “blindness” is the *blindness of the hearts in the chest*. What an interesting *futuristic discovery* to be.

⁷⁷ The word “*kareem*”= “كريم” is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/ effects*.

⁷⁸ The word “سعى” has *several meanings, depending on the context*: (1) “بمعنى عدا دون الشّد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. *he made conscientious or concerted effort toward an end, as in this context*; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”. See الصائر، اللسان، والراغب.

⁷⁹ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See الراغب.

⁸⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم”.

⁸¹ See the *Lexicon* attached to this *Translation* for “bekma.”

53. To make [He] what throws/casts the Satan an essay^w for whom^r in their hearts (*is an*) illness⁸² and their hearts (*are*) indurate; ^{w83} and verily the *dha'lemeena*⁸⁴ (*injustice-doers*) surely (*are*) in a far conflict.
54. And to know who^r *oto* (*had been accorded they^z*) the knowledge verily it^x (*is*) the right from your^t Lord; so they^z believe by it; ^x so *tokhbeto*⁸⁵ (*quietly-submit*) for it^x their hearts and that Allah (*is*) surely divine-guider (*of*) whom^r believed they^z to the *Sseratten* (*road/way*) straight.
55. And cease not who^r unbelieved they^z in a dubitancy^{w86} of it^{x87} until *ta'atee* ^w (*descends/comes upon*) ^w them The Hour^w suddenly^w/surprisingly^w or *ya'ateya* (*comes to*) them a sterile/barren day's torment.
56. The Kingship/Proprietorship then-day (*is*) for Allah; [He] rules among them; so who^r believed they^z and worked the righteous-works^w they^z (*are*) in paradises^w/gardens^w (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).
57. And who^r unbelieved they^z and denied they^z by Our *Aya'te*^w (*Qur'anic statements*) then those for them (*is*) a humiliative torment.
58. And who^r they^z emigrated in Allah's path, after-wards (*had been*) killed they^z or died they^z surely assuredly⁸⁸ Allah *yarzoqa* (*gives victuals for sustenance*) them a *rez'qan*^x (*victuals for sustenance*) ^x *hasanan* (*ultimate meritorious deed*); and verily Allah surely He (*is*) *kbayro* (*choicer/superior-/worthier*) (*of*) the *ra'zeqeena* (*givers of provision/victuals for sustenance*).
59. Surely assuredly [He] admits them admittance they^z delight it; ^{x89} and verily Allah (*is*) surely Omniscient Forbearer.
60. *Tha'leka* (*afar-that-it/that*)^x (*is*) and who^p [*he*] retaliated by

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً
لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ
الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ
مِّن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُمْ
قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا
إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٤﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي
مَرِيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ
بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ
عَقِيمٍ ﴿٥٥﴾

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ
بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ
قُتِلُوا أَوْ مَاتُوا لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا
حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ
الرَّزَاقِينَ ﴿٥٨﴾

لَيَدْخِلْنَهُمْ مُّدْخَلَٰ رِضْوَانَهُ
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا

⁸² The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁸³ The word "قلوب" = "hearts" is a "جمع تكسير" = "broken plural." And the word "و" قاسية، أو قسية، كما قال البعض، " is "قاسية" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "broken plural." Hence: "hard^w" as above stated.

⁸⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

⁸⁵ The word "خبت" in "تخبت" meaning: *quiet and submit*. As the "الذين سكنوا و تواضعوا" see *البصائر*. Hence, "تخبت" means: *quiet and submit* [it], i.e. for their Lord.

⁸⁶ The word "مريّة" strictly linguistically speaking, is "الشك و الجدل." See *التاج* و *الهادي*, و *اللسان*. Although some scholars, say it is "التردد في الشيء" which is the *result* of the "مريّة" and not the "مريّة" itself.

⁸⁷ The pronoun "هـ" in "منه" refers to *The Qur'an*, a *masculine gender* in Arabic, so its reference is "it^x."

⁸⁸ The "ل" in "ليرزقن" and in "ليدخلن" and in "لينصرن" in the following *Ayat* (# 59 & 60) is a *juratory* "ل" = "ل" amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly".

⁸⁹ The pronoun "هـ" in "يرضونه" refers to "مدخلًا" a *masculine gender*, so its reference must be *masculine*, so it^x.

like what [he] (*had been*) retaliated by it ^{x90} afterwards *bugheya* (*had been excessively transgressed*) on [him] surely assuredly Allah succors him; verily Allah (*is*) surely *Afonwon* (*multitudinous Pardoner*), *Ghafooron* (*iterative Forgiver*).

عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَنَّهُ
اللَّهُ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾

61. *Tha'leka* (*afar-that-it/that*) ^x (*is*) because surely Allah transpierces the night in the *naba're* (*between sunrise and sunset*) and [He] transpierces the *naba're* in the night; and that Allah (*is*) *Sameeon*⁹¹ (*Acute-Hearer/-Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/ Omniscient*).

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي
النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ
اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. *Tha'leka* (*afar-that-it/that*) ^x (*is*) because surely Allah, He (*is*) The Right; and verily what they ^z invoke of lesser than/without Him it ^x (*is*) the falsehood ^x; and verily Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*^x (*Big beyond comparison/comprehension, Predates all things*).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ
وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ
هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ ﴿٦٢﴾

63. Have not seen [*you*^s] that Allah descended from the sky ^w water ^x so becomes the land ^w *mukhdbarratan*⁹² (*she-looking/turning green*); verily Allah (*is*) *Lateefon*⁹³ (*fine/ subtle/ gentle/ protector*) Proficient.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

64. For Him what (*are*) in the Heavens^w and [what] (*are*) in the Earth; ^w and that Allah surely He (*is*) The Rich The *Hameedo*⁹⁴ (*multitudinously praised, multitudinous praiser He Himself*).

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ
الْحَمِيدُ ﴿٦٤﴾

65. Have not seen [*you*^s] that Allah subjugated for you ^b what (*are*) in the Earth; ^w and the *folka*^x (*ship/ships*) ^x run in the sea by His command; and [He] holds the sky^w not(*to*) fall^w over the Earth^w except by His leave; verily Allah by the mankind (*is*) surely *Ra'oofon*⁹⁵ (*iteratively Forbearer/ Clement*) surely *Rabeemon* (*iterative mercy Giver*).

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي
الْأَرْضِ وَالْفُلَّكَ تَجْرِي فِي الْبَحْرِ
بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ
بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾

66. And He Who quickened you; ^b afterwards [He] deadens⁹⁶ you; ^b afterwards [He] quickens you; ^b verily the mankind (*is*) surely *kafooron* (*iteratively unbeliever-/ingrate*).⁹⁷

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

⁹⁰ Ibid, except here for “عقاب,” a masculine gender too.

⁹¹ The word “Sameeon” here is to *emphasize* His dual capacity for hearing, i.e. He hears and enable others to hear.

⁹² The word “mukhdbarratan” meaning *she-looking/turning green*, as the *land* is a feminine, so is its reference.

⁹³ The word “لطيف” = “رفيق” in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah’s most beautiful *attributive* characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

⁹⁴ The word “Hameed” = “حميد” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁹⁵ The word “رؤوف” of “الرافة” which is more *intensive* than “الرحمة” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves *protecting* against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a *protective-mercy* = clemency. And “رؤوف” is *multitudinous* protective mercy Doer or *multitudinously* clement. See اللتاج.

⁹⁶ The word “امات” in “يُمِيتُكُمْ” is the transitive verb to deprive of life. See Merriam Webster’s Unabridged Dictionary.

⁹⁷ The word “كفور” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a *multitudinous* unbeliever/ingrate.

67. For every an *Ummaten*^w (*community/nation*)^w We made a *mansakan* (*rite-place*) they (*are*) *na'sekobo*⁹⁸ (*its^x votaries*); so let-not assuredly mutually altercate you^g in the matter [*they^z*]; and let-invite [*you^s*] to your^t Lord; verily you^g surely (*are*) on a *huda* (*divine-guidance*) straight.
- لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعَنَّكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٧٧﴾
68. And *en* (*if*) they^z disputed you^g then let-say [*you^s*]: Allah (*is*) knowinger by what you^z work.
- وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٧٨﴾
69. Allah rules among you^b The *Qeyamatey's*^w (*Judgment's*) Day in what you^c were in it^x differing you.^z
- اللَّهُ تَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٧٩﴾
70. Have not known [*you^s*] that Allah knows what (*are*) in the Heaven^w and the Earth;^w verily *tha'leka* (*afar-that-it/tha^t*)^x (*is*) in a book; verily *tha'leka* (*is*) on Allah easy.
- أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿٨٠﴾
71. And worship they^z of lesser than/without Allah what not *younazzel* ([*He*] *iteratively descend*) by it^x an authority, and not for them by it^x a knowledge; and not for the *dha'lemeena*⁹⁹ (*injustice-doers*) of *na'sseren* (*iterative succorer*).
- وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٨١﴾
72. And if (*being/to be*) recited on them Our *Aya'te*^w (*Qur'anic statements*) evidents^w [*you^s*] know in the faces (*of*) whom^r unbelieved they^z the *munka're* (*rationaly/-Sharey'ah unacceptable deed/say*); almost they^z assault by whom^p recite they^z on them Our *Aya'te*^w; let-say [*you^s*]: do then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you^b by eviler/evilest than *tha'lekum* (*collective-afar-that*)^x The Fire^w promised it^w Allah whom^p they^z unbelieved; and wretched (*is*) the destiny.
- وَإِذَا تَتَلَّىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ نَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتَّبِعُونَ عَلَيْهِمْ ءَايَاتِنَا قُلْ أَفَأَنْتُمْ كُمْ بِشَرٍّ مِنْ ذَلِكُمُ النَّارِ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشِّرِ الْمَصِيرُ ﴿٨٢﴾
73. O, you the mankind, (*had been*) struck a parable/example, so *ista'me'ao* (*let-affirmably listen you^z*) for it;^x verily whom^r you^z invoke of lesser than/without Allah never create they^z flies and even *en* (*if*) they^z gathered for it;^x and if filch them the flies a thing they^z cannot rescue it^x from it^x weakened the seeker and the *mattloo'be*¹⁰⁰ (*that which is being sought after*).
- يَتَأْتِيهَا النَّاسُ ضَرْبٌ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْعًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٨٣﴾
74. And not appraised they^z Allah His right appraisalment; verily Allah surely (*is*) Omnipotent, Mighty.
- مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٨٤﴾

⁹⁸ That is "devotees to it or binders by its precepts."

⁹⁹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

¹⁰⁰ The word "mutloob" = "المطلوب" is an objective singular masculine noun.

75. Allah *yasstafey*¹⁰¹ ([He] *superlatively and exclusively selects*) of the angels, messengers and of the mankind; verily Allah (is) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*).
76. Knows [He] what (is) between their hands^w and what (is) behind them; and to Allah (are to be) returned the matters.
77. O you who^r believed they^z: *erka'o* (*let-you^z markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*), and let-kowtow you^z, and let-worship you^z yourⁿ Lord, and let-do you^z the *khayra*¹⁰² (*desirable/ worship/ goodness*), *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b prosper you.^z
78. And *jahido*¹⁰³ (*let-earnestly exert you^z your utmost mental, physical and possessional efforts fighting/ striving*) in Allah His right *Jehad* (*earnest exertion of utmost mental, physical and possessional efforts fighting/ striving*); He *ejtaba* (*directly and favorably selected*) you^b and not made [He] on you^b in the religion of a *harajen*¹⁰⁴ (*constraint/ sin*); yourⁿ father *Ebrabeema's* (*Abraham's*) sect^w/faith^w he named you^b the Muslims of before¹⁰⁵; and in this^x to be the messenger a witnesser/ testifier on you^b; and be you^z witnessers/testifiers on the mankind; so *aqemo*¹⁰⁶ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w *aa'to*^x (*let-you^z accord and fulfill the obligations of*)^x the *Zakata*^w¹⁰⁷ (*prescribed percentage of personal possessions*);^w and *ea'tassemo* (*let-safeguard/ adhere you^z*) by Allah; He (is) yourⁿ *Mawla* (*Guardian*); so *ne'ama* (*most excellent*) (is) The *Mawla* and *ne'ama* (is) The *Na'ssero* (*iterative Succorer*).

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَنُكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

¹⁰¹ See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word “اصطفى” means: *selected the best* from among other similars. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على.” In the case of (a) it *could include more than a single element*. In the case of (a) “الإصطفاء” is for *superlative selection* (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over the entity subject of “الإصطفاء”*. In the case of (b) the subject of “اصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

¹⁰² The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is *desirable*, of *worthiness* or *goodness*. Clearly *charity*, *prayer*, or any *meritorious deed* is surely “خير.”

¹⁰³ The word “*Jahado*” = “جاهدوا,” = you *earnestly exert your utmost mental, physical, and possessional efforts fighting/ striving* in Allah’s cause. However, the word “جاهد” is root word for “*Jehad*,” which has *several* meanings: (1) *stood fast to submit him/her self to Allah’s criteria of prescription and proscriptions*, i.e. according to the *Sharey’ah Law*; (2) *fought in the cause of Allah*; (3) *fought to defend the personal honor, property, relatives, home, or fellow Muslim*.

¹⁰⁴ The word “حرج” = “اضيق الضيق,” see “اللسان,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between them* is called “حرج,” that is there is *practically nothing narrower* than that *space* between the two sheets of paper. Also, “حرج” could mean “*sin*.”

¹⁰⁵ That is in former *Sacred Writs*.

¹⁰⁶ The word “أقيموا” is rooted in “أقام” = *uphold/sustain/maintain*.

¹⁰⁷ See the *Lexicon* attached to this *Translation* for what are exactly the *Zakah* and its *implications*. +